* 539 /349 cont./

Then Miriápura Turíkaro returned to Bejsebowí /sic/. He left Bajsebowí again and went toward Moawí. Moawí is two days from Mitú, going down the Vaupés River. In Moawí they were on the eve of holding a Dabukurí (18) of Moá (19).

[527] [431]

18. A ceremonial fiesta during which presents are exchanged.

• [263] [824]

19. Salt obtained by boiling the carurú plant.

There was much joy in Moawí. Miriápura Turíkaro entered Moawí and remained there listening a while to what the Moá Majsá people were saying. In this maloca there were some single and married women sweeping the maloca of Moawí and they were speaking of the death of the younger son of Miriápura Turíkaro. And one woman said: "The younger son of Miriápura Turíkaro made love to the woman of the older son of Miriápura Turíkaro. The older son, in revenge, cut off his penis and killed him." Then another woman said: "How bad the Bajsébo Majsá must be if there is killing between brothers! What a pity, what a pity, what a pity." Then another woman said: "Do you know if the older brother buried his younger brother?" Then another woman answered: "He has not buried him. He only made a coffin of Imisa switches and above the port he made a little table, put the coffin on top of this table, and covered it with some leaves." And another woman said: "What a pity, what a pity, what a pity." Then Miriápura Turíkaro became frightened and returned immediately to Bajsebowí. He entered through one door of the maloca and left through the other and went directly to the port. From the port he took the trail to where the little table was and found the coffin on top of the little table. He lowered the coffin and opened it. Inside the coffin was the younger son of Miriápura Turíkaro. The younger son was really dead, but for Miriápura Turíkaro his /350/ younger son was only unconscious. Then Miriápura Turíkaro thought that he could revive him. Then Miriápura Turíkaro blew tobacco smoke over his younger son, and the younger son returned to life. Then

/9 cont./

103 /footnote 1 cont./ the river (cf. below, Note 5, Ch. II
133 /see note 8, Ch. II, p. 40/).
101 This belief has also been adopted today on the Rio Negro. We do not know, however, if it is based on the opinion of Stradelli, or if he gave rise to it. At the end of the nineteenth century, with Stradelli, the name Uaupés is presented to us as a corruption of the original word Buapé. Around the middle of the eighteenth century, however, Uaupé would be the original form from which, through corruption, the term Goaupé originated, and no mention is made of the Tuxáua by the name of Buapé, the memory of whom, if he existed, should have been more vivid at that time. Who is right? /The footnote is continued on the next page in the original source./

Which language would the name Uaupés belong to? And what does it mean? The present-day natives do not know how to answer that, nor did those of half a century ago. As a matter of fact, Koch Grünberg (Zwei Iahre, 131) says only that the name is depreciative; this, however, because under the name of Uaupés are included tribes that are ignorant, wild (Wildstaemme), and scorned, such as the Tukano /Tucano/ and the Kubewãna, who fought against the more advanced Arwake /Arawak/.

In Stradelli's Nheengatú-Portuguese vocabulary, we find the remark: "Iasaná" -- Breed of the Afflicted /Port. Casta das Rallidas/. Name that on the lower Amazon and on the Grão-Pará is given to Parra Iaçaná, which on the Solimões is called Piasóca -- and on the Rio Negro, Uaupé and Uapé.

The river in turn lent the name to a plant characteristic of the stones of its cachoeiras /rapids; see note 2, p. 9/.
[824] As a matter of fact, it is called uaupé or uaupé-da-cachoeira
[263] (and also carurú-das-pedras /carurú of the stones/ and murera-das-cachoeiras), an aquatic plant that grows on the stones of the cachoeiras of this river and that furthermore serves the Indians for the extraction of salt (cf. Note 51

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[824]
[263]

/9 cont./

/footnote 1 cont./ /see note 52, p. 320/, VI). (Cf. Gastão Cruls, Hileia Amazônica -- C. E. N., 1944 -- p. 35.)

The name Ucaiari (as is usual for the ones that end in ri or li) is of Arwake origin. In the language of the Arara-tapuya and the Kadáu-puritãna, the Uaupés River is called Ukayalí; in the Huhúdeni /Huhuteni/ it is called Ukávari (all three are of the Arwake group). It might perhaps be derived from U(ni), water river, and Kawale (in Kadáu-puritãna) or Kawáeri (in Hihúdeni /sic/), wind. Nevertheless, none of the old people of the various Arwake tribes of the Içana and Aiarí rivers whom we could consult were able to indicate the meaning of the term Caiarí or Ucaiari. Just as the other tribes who inhabit the Uaupés did not know it either. All of them designate the Uaupés as "Dya Poxsá," river of the Makú (?). This designation might induce one to think that the Makú (Puxsá /sic/) were the first to inhabit its shores, and afterwards, under pressure from the Arwake and Tukano invaders, went to settle in the interior, in the adjacent forests, from the environs of S. Gabriel as far as the cachoeiras of Jandú and Carurú (on the Uaupés River). The truth is that, according to the spirit of the language, River of the Makú should be translated as "Poxsá Dyá" and not as "Dyá Poxsá."

as it was known up to a few years ago, a tributary that flows into the Rio Negro about 50 kilometers above the town of S. Gabriel-da-Cachoeira, now called Uaupés.

133 The Uaupés results, according to Dr. Hamilton Rice, from the union of the rivers Unilla, which is the more important, and Itilla, both with their origins in the plains that border the buttresses of the Colombian Andes. After a course of about 330 kilometers in Colombian territory, the Uaupés advances in the

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*192 i) Stimulants and narcotics.

276 [178] 1) Tobacco. The planting of tobacco, mõ'rõ (Uaupés mõ'nõ) (nicotiana tabácum), is little and rare nowadays, and it is almost only seen in the povoados and malocas with little or no connection with the civilized. They prepare it in the following way: the men pick the leaves with the stem, reduce all of it to small bits, and put them on the fire in a very hot pot, stirring the contents until they become a dark mass. Afterwards the mass is pressed into small roundish molds. Under the effect of the sun and smoke these loaves of tobacco, mõ'rõ be'tó (Nh. mboti), harden. When they want to prepare the traditional cigar of the feasts, they crumble the tobacco and roll it in thin sheets of tauarí (see VI -- 2, f (5)) or of banana, producing the large cigar, utʃkaro, 15 to 20 centimeters in length.

[177] The Indian greatly likes to smoke. The tobacco that is consumed nowadays (on the three rivers whose area we studied), however, is all obtained from the civilized. The latter customarily shows kindness to the adults, men and women, with some cigarettes, or a piece of tobacco in a roll or on a stick, in friendship. The tobacco in a roll is a product that is always sought on the part of the natives as payment for their work.

More infrequent is the inhaling of tobacco, in powder, through the nostrils. They then use two small tubes of taquara or bone, connected at a 45° angle with string and pitch. Introducing the powder into one of the tubes, the Indian places the end at one of the nostrils and the other end in the mouth and, with a puff, forces the powder to go up the nose.

*192 • 263 2) Pepper. The native consumes pepper, byá, in large doses, almost always as seasoning for the quinhapira.

Ordinarily he has already prepared his seasoning, called byá-uhá-pyosé (that is, pepper in a water infusion), for application to the fish. /228/ It is common today for the Indian, on journeys or even at home, to have a bottle with whole or ground peppers.

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In some cases they crush and chew the pure pepper: the Indian pepper (cápsicum fructéscens, Willd, of the Solanaceae) and many others, such as those called koró-byá, awí-byá, oxbó-byá, etc.

It is amazing how even children two years old or perhaps less take the beijú moistened in the quinhapira without showing that they feel the burning of the pepper, which is excessive for our taste.

The pepper is used by them as a stimulant for the appetite, due to the lack of salt or other seasonings.

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3) Kaxpí (Nheengatú: Caápi) (57).

57. As we observe below regarding the Ipadú, the word Kaxpí might be derived from the Nheengatú Caapí, or vice versa. It is certain, on the one hand, that the use of kaxpí is a very ancient one and is lost in the legends, and, on the other hand, that it is general among all the tribes of the region.

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The origin and use of Kaxpí is lost in legend (cf. "Lendas do Uaupés /Legends of the Uaupés/" by the Author). At a feast that took place among the Wanãna of Carurú-cachoeira (river Uaupés), with the participation of the Kubêwãna and Huhudêne (from Uaupuim-cachoeira, river Aiarí, trib. of the Içana) and elements from several other tribes, on the days of the 24th and 25th of April of 1955, a Tukano pajé, Henrique by name, from Japú-igarapé (trib. of the Uaupés), brought with much care a pair of instruments called eheõnõ (that is, catarrh, grippe), very old and religiously preserved by him as a fortunate heir of his ancestors. They were similar to a small wooden horn, reinforced with rolled tucum fiber and measuring about 25 centimeters. It was made to sound by blowing with force through the upper orifice, and simultaneously slowly opening the lower orifice, slightly wider than the upper one,

/219 cont./

*192 262

e) Tubers and green vegetables.

They eat, boiled or roasted, the tubers of the batata, yaxpĩ (hipomaéa /Ipomoea/ batátas, Lam.), of the cará, fõmõ (dioscórea alata, Lin.), which were introduced in the last century, and various tubers of the region, /220/ such as duxtú, kaxpó, and others. They do not know the English potato (solánum tuberósum, Lin.).

As for green vegetables, they refuse them when they are offered to them, saying that they are not cows (literally, anta, wexkõ).

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In the fish sauces, besides the pepper, at times they put tender leaves of mandioca (see above, maniçóba). Sometimes, too, they let the mandioca leaves age for three or four days, until they acquire the dark color; then they crush them, boil them, and drink the broth. It is what is called ki-pũ.

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They formerly used the ashes of the carurú-da-pedra (mourera fluviátilis), which grows spontaneously on the rocks of some cachoeiras, in place of salt, to season their food (52).

52. This plant provides an excellent salad, already salty by nature. The Indian, however, "is not a cow" to eat green vegetables. Wallace tells (Travels, 340) that from the fruits of the palm trees inajá and jará (leopoldinia maior and pulchra, Mart.), they prepared a flour of salty taste. It has not been reported to us, however, that they make it now, because of the ease of obtaining salt. The Indians who work in the Missions buy whole bags of salt, and later they sell them, even with exaggerated usury, to those of the more remote malocas, in Colombian territory too.

[797] [439]

/220 cont./

263 According to the description by the Cônego /canon/ André Fernandes de Souza (end of the eighteenth century), the process was similar to that for the preparation of the lye for the manufacture of the "ash soap." That is: the plant was reduced to ashes, which were left in a water infusion in order for the salt to dissolve, and the latter, afterwards, through evaporation, would be deposited in the form of whitish crystals (p. 467 of the "Notícias Geographicas /Geographical Notes/," ap. Rev. do Inst. Hist. e Geogr. Brasileiro, Vol. 10 -- Rio de Janeiro, 1870).

f) Insects.

*192 222 252 262 [881]

1) Termites and ants.

a) Mexkã (in Nheengatú maninuara, manivara) is the queen of a species of yellow termite, which comes out in abundance from the holes in the earth right after the rain. They eat them alive or roasted. It is the required food for the young men and women in the puberty rite.

b) In times of scarcity the women explore the ground with sticks in the places where they know that a type of manivara without wings, called exkó, probably exists. They come out in large numbers and are eaten alive, or after being roasted in small bundles of sororoca leaves.

/221/ c) They likewise eat the tanajura /large, winged ant/, dyãrã (Uaupés dyãnã), and different species of ants, yamĩ-ka (night ant, because it comes out at night or early morning), dexpótyãra (uarabá), duhúsã (which come out in the afternoon), etc., when they come out of the ant nest. When they observe the clean openings and a great movement of ants, they prepare a platform at a height of half a meter above the ant nest. One can see an entire family posted on this platform, and as the tanajuras emerge from the ground, they are eaten raw, often also with the accompaniment of beijú or flour. When the emergence is very abundant, the tanajuras are collected in special baskets, in which they are later roasted.

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/footnote 54 cont./ river) because very common among the savages along it is a soft mass, black and with a very unpleasant smell, made from certain fruits called Yapurá (the name of the river is pronounced this way among the Indians) after they are spoiled, which is eaten with their bread or beijú, and with everything that they think suitable."

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They eat it with beijú or as seasoning for fish. When they make it in large quantities, they keep it in holes in the ground, like the mass of pupunha.

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It is to be noted that the woman must not go to the toilet or even drink water, while she is preparing the japurá. Otherwise the mass would all spoil, they say.

g) /sic/ The cunurí, waxpõ, is also eaten roasted or boiled. After it is cooked, however, it must be left immersed in running water in order to lose the bitter flavor.

h) Drinks.

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The various drinks that the Indian makes are called, with a term taken from the Língua Geral, caxirí, in Tukano pêru. The term caxirí, or pêru baxsasé, also designates their feasts, which are always held with drinking bouts. Without the latter the former cannot be conceived.

The caxirí is similar to a beer or a fruit wine with regard to the taste (55);

55. "From the palm trees the Indians make a delicious wine," says Pe. Alonso de Rojas in his account of the voyage of 1637 (in "Descobrimentos do Rio das Amazonas," p. 118).